

seems to have misled many later writers to try his form and father their own work on him. Common people also seem to have learnt composition in this style. Many of the three-line verses of village song to which we shall refer later are in this form and composed in this manner. So too is many a little lullaby crooned by the Kannada mother over her child. Sarvajna was in this sense a great model for his people. The aphorisms cover large ground. They speak of God, of the human soul, of worship, of good conduct, of practical affairs and of many other subjects which in his time should have been considered as of immediate importance in a good life.

Sarvajna emphasises the need for getting a good teacher and serving him well and learning from him. Be with your *guru* like an ox or a servant, a plant in the backyard or shoe for his feet. Do all you can and keep in his company. But then he should be a good *guru*. A *guru*, who does not know his ground, a disciple who is unable to understand and teaching which is unaware of its own purpose; this is like a Hind * man entering water. The nature of God Sarvajna describes in words that we recognise as those of the *Upanishads* and of the long stream of religious literature that has come after them. There is for God no becoming nor extinction ; nor high nor low ; nor injury nor sin nor obstruction; the *Linga*

has no temple.
ple. There is but one. How can there be
two? One
is the Omniscient Lord. For the whole
Universe there
is but one God, Say not that God, this
God, and
Great God. God is He who God of Gods
protects all
beings in the universe. As wheat is one
but many